A BREIF And Full ACCOUNT OF Mr. *Tate*'s and Mr. *Brady*'s New VERSION OF THE PSALMS.

By a true Son of the Church of England.

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TO

All the Learned and Pious

PATRONS AND PROMOTERS OF THE New VERSION OF THE PSALMS;

This small TREATISE SHEWING

That the Use of them in Churches, Chappels, *and* Congregations, *Having the* Royal Allowance *of* His Majesty *in* Council, *and the* Recommendation *of several of the* Bishops, *is agreeable to the Constitutions of the* Church *of* England, *and the Authority of* Convocations.

Is Humbly Dedicated by,

Their Most obedient Servant,

A Modeſt Vindication OF THE New VERSION OF THE PSALMS.

THE fond Affection which Men retain for ancient Cuſtoms, is generally ſo very powerful and prevailing, that a Reformation even from the moſt prejudicial of them is hardly obtain'd, without putting an ungrateful Task upon Humane Nature; for by long acquaintance they inſinuate themſelves ſo inſenſibly into our Love and Eſteem, that they frequently blind our Reaſon, inſlave and captivate our Inclinations, and we can never releaſe our

ſelves from their Tyranny, without mighty Strugling and Reluctance. 'Tis to theſe prejudices mainly, that the various falſe Religions in the World owe their maintenance and ſupport; and to theſe likewiſe muſt be aſcrib'd all thoſe ſeveral Heats and Conteſts, which ſo grievouſly diſturb'd theſe Nations at the time of our Reformation from the groſs Errors of the Church of *Rome*. And to what elſe but theſe can we more candidly impute thoſe unexpected Endeavours that have been uſed againſt the *New Verſion of the Pſalms*? Which deſign'd to retreive that part of our Devotion from the many palpable Abſurdities which were in the *Old Tranſlation*, and has been ſo laſting a reproach to the Honour of our Church.

However, it is hoped that this unhappy Objection may at length be taken off, and nothing retain'd in our publick Service, which may be matter of juſt offence to any; and that therefore we ſhall not indulge any Error, when we have ſo fair an opportunity of ſeeing it Corrected. And that I may vindicate our Church from ſuch as aſperſe her in this particular, and are willing to impeach her Credit, and impair her Reputation by alledging that the Anciens Pſalms of *Sternhold* and *Hopkins* were injoyn'd as part of her publick

publick Devotion, I muſt crave leave to correct this great Miſtake, and do acquaint them that the *Old Verſion* never had any particular *Recommendation* either from the King, or *Biſhops*, or *Convocation*; and that this *New Tranſlation* is that which has obtain'd both the *Allowance* and *Recommendation* of Authority. And after I have given them a ſhort account of its Riſe and Progreſs, will endeavour to let them ſee that the publick uſe of it in our Churches is *agreeable to Reaſon, conformable to the Conſtitutions of our Church, and the Authority of Convocations, and ſubſervient to the Advancement and Increaſe of Piety.* And therefore that this ſmall Tract does hereupon humbly preſume to beſpeak the Favour of all ſuch perſons as have any regard for Reaſon, or Devotion, or the Government in Church or State. But

Firſt, I will endeavour to give ſome account of the Riſe and Progreſs of this *New Verſion*; which has been thought by ſome of the greateſt Men of the times to be a Work ſo well perform'd, and ſo favourable a Providence has all along attended it, that they ſeem to promiſe it a very kind Reception and Encouragement in the World; and it has already met with conſiderable Encouragement. The Undertakers at firſt propos'd this pious

Deſign between themſelves, but in a little time it was Communicated, and as ſpeedily Receiv'd and Nouriſh'd by Perſons of the Higheſt Rank, and principal Authority in the Nation, both in Church and State. Whoſe Abilities being agreeable to the Eminence of their Quality, gave them an advantageous proſpect into all the convenience and neceſſity of ſo good a Work, and what a diffuſive and opportune Bleſſing it was likely to prove to the Reform'd Church of theſe Dominions, particularly in removing thoſe daily Exceptions which are made againſt this part of our publick Devotion. Whereupon the late Queen of Bleſſed and Immortal Memory, was pleas'd to promiſe it Her Royal Countenance. And the late Arch-Biſhop of *Canterbury*, whoſe excellent Endowments were ſo ſuitable to the Dignity of his Station: did freely acquaint the Tranſlators, *That he was glad ſo uſeful a Work was carrying on in his Days.*

After the Kingdom had ſuſtain'd ſo conſiderable a loſs by the Death of thoſe two Eminent Perſons, who were ſuch Ornaments to the Nation, the preſent Arch-Biſhop, who was choſen to ſucceed in the See of *Canterbury*, and acquits himſelf ſo well in that weighty Charge which he has in the Church, was

pleas'd

pleas'd to look favourably upon this Religious Design, and support that Patronage which they had promis'd it. And many more of the learned and judicious Prelates, who were unwilling that a Design so Pious and Useful should meet with any Obstruction, gave it likewise their Encouragement. Besides these, Sir *John Sommers*, now Lord High-Chancelour of *England*, the Earl of *Pembroke*, Lord Privy-Seal, the Earl of *Dorset* and *Middlesex*, and the Right Honourable *Charles Mountague* Chancellour of the Exchequer, all Persons of singular and shining Parts; were the great support of the Undertaking, and the mighty Patrons and Promoters of this difficult and Religious Work. Among whom there are not wanting Persons of such accurate Judgment in all Poetick excellence, and of such skill in that Language wherein the Psalms were originally writ, that the very mention of their Names in such a Work as this, is sufficient to Recommend it effectually to all this part of the Ingenious World, and their Stamp upon it, to make it pass currant for Standard Verse, with all the best Masters of Poetry among us, The Translators, who attempted it, were sufficiently known to them for their Qualifications and Abilities, who were neither Ignorant of the Nature and

and Genius of true Poetry, nor Strangers to the Learned Languages. And ſuch as are abſolute Judges in this matter, do juſtly own the near Relation there is between the Engliſh and the Original.

When the Work was finiſh'd, and had paſs'd the Cenſure of his Grace the Arch-Biſhop, and ſeveral more of his Brethern the Right Reverend Prelates, who vouchſaf'd to peruſe it, and give in their Alterations and Remarks; a Petition was preſented to His Majeſty in Council for allowing the liberty of a publick Reception of it in all Churches, Chappels, and Congregations; which was accordingly granted, and is now Printed before the Book, and runs thus,

At the
Court at *KENSINGTON.*
December, 3. 1696.
Preſent,
The King's Moſt Excellent Majeſty
in COUNCIL.

UPON *the humble Petition of* Nicholas Brady, *and* Nahum Tate, *this Day read*

read at the Board, ſetting forth, that the Petitioners have, with their utmoſt Care and Induſtry, compleated A New Verſion of the Pſalms of *David*, in Engliſh Metre, fitted for Publick Uſe; *and humbly praying His Majeſty's Royal Allowance that the ſaid* Verſion *may be uſed in ſuch Congregations as ſhall think fit to receive it.*

His Majeſty taking the ſame into His Royal Conſideration, is pleas'd to Order in Council, That the ſaid New Verſion of the Pſalms in Engliſh Metre *be, and the ſame is hereby Allowed and Permitted to be Us'd in all Churches, Chappels, and Congregations, as ſhall think fit to receive the ſame.*

W. Bridgman.

And becauſe a matter of this Univerſal Moment and Concern requir'd all imaginable Care and Induſtry for qualifying it for ſo publick an End as it was Deſign'd for; and that no caution might be omitted for bringing this Work to full Maturity and Perfection, the Tranſlators invited all their Friends both in City and Country to ſuperviſe and correct what was amiſs, fearing leaſt an overweening partiality to their own Endeavours might

might bribe their Judgments, and warp their Sentiments into too favourable an Opinion of their own Performances, for knowing the variety of Humours it was to ſtruggle with, and the great difficulty of ſuiting a Poem to every Temper which this was to engage, they thought of no Method ſo likely for maſtering this Diſcouragement, as to try the Bent of every Genius; what Thoughts and Apprehenſions they had of it, before it was permitted to venture abroad. Tranſcribing herein that excellent Rule of *Horace* in his Book *de Arte Poetica*, wherein he adviſes us to ſubmit our Performance to the ſevereſt Cenſure.

——*Si quid tamem olim*
Scripſeris, in Meci deſcendat Judicis aures.

Tet if it ever be your Fate to write,
Let your Productions paſs the ſtricteſt hand.
Roſcom. *Tranſl.*

Which is a Method whereby any Author may give a remarkable Inſtance of his Wiſdom and Humility, tho he cannot always ſhew his Ingenuity.

After

After it had been thus Corrected by the Biſhops, and the Tranſlators Friends, and the Work it ſelf, with the uſefulneſs of it, had been ſo fairly repreſented to His Majeſty in Council, by his Grace the Lord Arch biſhop of *Canterbury* and others, that it gain'd a *publick Approbation* by His Majeſty's *Royal Indulgence*: The Lord Biſhop of *London* thought fit to ſend out his *circular Letters* of *Recommendation* to all his Clergy within his Dioceſs: For that worthy Prelate did in this caſe nothing deviate either from his Native or additional Honour; but after the very firſt time that he promis'd this *Verſion* his Favour, he was ſo cautious of giving the leaſt Umbrage of ſuſpition that he was unmindful of his Word, that he ſpread it, as much as lay in him, univerſally. And at the ſame time gave an Inſtance of that Reſpect which was due both to his Sovereign and himſelf, and ſhew'd that he was as little capable of neglecting ſo *reaſonable a thing*, which his *Prince* had *countenanc'd*, as he was of violating his own voluntary Obligation. And no ſooner came his Lordſhips Letter abroad, but it was chearfully receiv'd by ſeveral of his Clergy within the City; but no where ſooner, as I am inform'd, than in that learned Auditory in Serjeants Inn in *Fleetſtreet*, where

it was very much approv'd of, but more eſpecially by the Right Honourable the Lord Chief Juſtice *Treby*, whoſe Judgment and Ingenuity are ſo unqueſtionable.

Much about the ſame time the Grave and Judicious Members of *Lincolns-Inn*, appointed it to be Sung in their Chappel the following Term, as a Mark of the publick Approbation of that Honourable Society. And ſeveral of the Biſhops reading my Lord of *London*'s Letter, found it a thing ſo thorowly weigh'd, and ſuch excellent Reaſons given for the diſperſing it univerſally, that without any further Heſitation, they reſolv'd to make that the Original for them to Copy after, and the Standard of their Direction; and therefore tranſcrib'd it without any alteration but that of their Names, and afterward ſcatter'd it throughout their reſpective Dioceſſes.

Upon which his Grace the Lord Arch-Biſhop of *York*, whom all Mankind ſo juſtly Reſpect and Honour, acquainted the Authors of this *Verſion*, by a Letter which he ſent up to his Brother in the City, that he was then going his Viſitation, and would *recommend* it to all his Clergy as he went along; and that already ſome of them, pleas'd with ſo pious a Propoſal, had ſent to the City for Books for their Congregations: For his

his Grace was pleas'd to acquaint the Tranſlators ſome time ago, *that whenever they could obtain any Encouragement from the Government, he would endeavour to diſperſe it throughout his Province.*

Having proceeded thus far in the Hiſtory of this *New Tranſlation*, and declar'd its Original, and that *favourable Entertainment* it has met with from Perſons of ſuch Unqueſtionable Judgment and Authority, of ſuch Eminent Piety and Learning, by whoſe Kindneſs and Encouragement it has made ſuch Steps and Progreſs not only in this fam'd Metropolis, but in ſome of the remoteſt parts of the Nation; I will now proceed to give ſome Reaſons for the Vindication of that *Encouragement* which it has already met with, or hereafter may receive, and endeavour likewiſe to anſwer ſuch Objections as may be made, either againſt the *Patrons* or *Promoters* of this Work. Not that I can miſtruſt the Reception of it in an Age ſo Religious and refin'd as This, but only becauſe ſome perſons, who can endure nothing but what is Old, may be ſtartled at its Novelty; and look upon it, as ſome do upon New Faſhions, which tho' never ſo decent, and proper, and convenient for us to uſe, yet they cannot bear the ſight of them; becauſe

neither they, nor their Fore-Fathers were ever accuſtom'd to them. And that it is only this *unreaſonable prejudice* which thus impoſes upon them, and ſo inſlaves them to Antiquity in this matter, this very Argument will I hope make evident, which is, that if this *New Verſion* had been ſo long entertain'd in our Churches, as the *Old One* has been, and *Sternhold* and *Hopkins* had now offer'd their Compoſitions inſtead of it, they would certainly be rejected by all degrees of Men, with the utmoſt contempt.

But I will haſten to the Arguments which as I told you I deſign'd to make uſe of, to promote a general Reception of this Tranſlation; which were the *agreeableneſs of this Deſign with Reaſon*; *the Conformity of it with the Conſtitutions of our Church, and the Authority of Convocations*; *and its ſubſerviency to the Advancement and Increaſe of Piety.* By all which I will endeavour fairly to repreſent the *Uſefulneſs* of this Pious and Laborious Work, friendly to remove thoſe *prejudices* that may be raſhly taken up againſt either the *Deſign* it ſelf, or the *Favourers* of it, and amicably to reconcile the unbias'd Reader to a candid and kind Opinion of it. *For I think the beſt Argument loſes ground, when it looks ill-natur'd or ſevere.*

First

First therefore, I will endeavour to let you see the Agreableness of this Design with Reason. And both this, and the other Arguments which I have chosen to insist upon are plainly intimated in the Letter of the Bishops, which is this,

HIS Majesty having allow'd and permitted the Use of a New Version of the Psalms of *David, by Mr.* Brady *and Mr.* Tate, *in all* Churches, Chappels *and* Congregations; *I cannot do less, than wish a Good Success to this* Royal Indulgence: *For I find it a Work done with so much* Judgment *and* Ingenuity, *that I am perswaded, it may take off that unhappy Objection, which has hitherto lain against the* Singing Psalms; *and dispose that part of Divine Service to much more Devotion. And I do heartily Recommend the Use of* This Version, *to all my Brethren within My Dioceſs.*

Now in this Letter there are three Reasons given, why their Lordships were induc'd to Recommend so cordially this Translation to their several Ministers. The first is the Respect they bore to His Sacred Majesty, as the Supreme Head and Governour of this Church, who having the Great Ex-

ſulneſs and Convenience of this Religious Performance, and the neceſſity of introducing it into the Church, repreſented to him by the *Lords of his moſt Honourable Privy Council*, was pleas'd by the Authority with which he is Veſted in theſe Matters, to grant it forthwith His *Royal Allowance.*

Upon which, the Biſhops finding how much His Majeſties Care for the well-fare of of the Church was intereſted in this Caſe, thought that their Zeal and Concern ought to be no leſs, and therefore they ſeconded *his Indulgence* with their own *hearty Recommendation.* And becauſe upon this, ſome ſcandalous Libels were publiſh'd in the City, in derogation of this Laudible Undertaking, and *contempt* of that *Authority* which was pleas'd to appear in its Approbation; Therefore his Grace the Lord Arch-Biſhop of *Canterbury*, with others of their Excellences the Lords Juſtices, thinking not fit that a Work ſo beneficial to the Publick ſhould be *obſtructed* in its Progreſs; or that the *ſawcy Reflections* upon that *Encouragement* which it had from *Authority*, ſhould paſs unpuniſh'd, order'd a Meſſenger of the Preſs to ſearch out the *Authors* and *Printers* of the Libels, that they might be proceeded againſt according to Law.

The

The next Reaſon taken notice of by the Biſhops in their Letter is *the Judgment and Ingenuity of the Work*, which appearing not only to their Lordſhips, but to others of the moſt refin'd Parts of the Age, I ſuppoſe this Argument is unqueſtionable, eſpecially with Men of Candor and Judgment. And for ſuch whoſe capacities are too low to find out thoſe Perfections, they ought to acquieſce in the Sentiments of ſuch as are qualified for it; *ſince nothing is ſo true a Judge of Senſe, as Senſe.*

The third and laſt Reaſon which is mention'd in this Letter, is, that *the Uſe of this Verſion* (as they own they are perſuaded) *may take off that unhappy Objection which has hitherto lain againſt the* Singing Pſalms, *and diſpoſe that part of Divine Service to much more Devotion.* But of this I ſhall ſpeak nothing at preſent, but refer it to the laſt particular of this Diſcourſe, where it more porperly falls in, becauſe it is an Argument drawn from Piety and Devotion.

And now for the Reaſon of uſing this *New Verſion*, which is ſo well approv'd of; I think nothing more equitable, and therefore more rational than that *this Tranſlation* ſhould be favourably receiv'd, ſince it has been ſo *publickly allow'd of*, and with *good Authority*

Authority recommended, meerly upon the account of that civil Obſervance and Reſpect which is due to our *Superiors*, both in *Church* and *State*. For unleſs ſome deference be paid to *their Judgments*, and *that Authority* which they have over us, even in thoſe things wherein they do not interpoſe an Abſolute *Command*, we ſhall never ſhew ſo much Ingenuity, as to conform to their Counſels and Advice freely, but put them always upon the uneaſineſs of dragging us to our Duty, and making uſe of their coercive Power over us, becauſe we will do nothing but by conſtraint. And what thanks is due to my Obedience, when I find I cannot help it, if I reſiſted the Authority as long as I was able, and would have baffl'd it if I could? For,

Certainly were my love and reſpect to my Superiors as cordial as they ought to be; *Obedience* to their Advice, would be my true ſatisfaction, and compliance with their Counſels, my great Delight; I ſhould be ſo far from diſputing, or oppoſing their pious Admonitions, that I ſhould conſtantly hearken to them chearfully, and obey them with a ready Mind. Nay, ſhould think it my Duty to comport my ſelf quietly and reſpectfully towards every one in that Order and Degree wherein

wherein they are plac'd; and not leſſen their Authority by obſtructing their Directions, or interrupting the Progreſs of their reaſonable and pious Deſigns; for he that practices the contrary, and diſputes each punctilio of Advice with his Superiors, is rather a Diſturbance than a Bleſſing to either Publick, or Domeſtick Societies; and by a perverſe and litigious temper does as much as in him lies to weaken the reins of Government, eclipſe that Reſpect which is due to Power, and turn that Civility which ſhould be paid to the mature Advice of our Superiors out of the World.

And certainly would Men but make this Caſe their own, and conſider with what Patience and Equanimity they themſelves would bear ſuch uſage as this from their Inferiors, what a derogation it would be to their Authority to have it ſlighted and overlook'd, by ſuch as Nature or Providence had plac'd under them? They would not be ſo eaſily induc'd to tranſgreſs in this particular, nor openly infringe the natural Rights of Superiority, which are Laws of common Juſtice betwixt Man and Man. As for Inſtance,

Would any Maſter of a Family think it proper in a Servant to chooſe out his

own Task, and preſcribe to himſelf his own Work, when he had directed him to the contrary? Would any Tutor be pleas'd with his Pupil for reading ſuch Books as humour'd his own Fancy, when he had adviſ'd him to ſuch as were much more inſtructive and beneficial? And would it not be extreamly indecent, and apt to grieve and incenſe an Indulgent Parent, to ſee his Child refractory to his Admonitions, and advance his own Opinion in direct oppoſition to his wiſe and kind Advices?

'Tis certain that all Men in theſe circumſtances do expect both *Love* and *Obedience*, both *Duty* and *Reſpect* to be paid them by their Inferiors. What Reaſon therefore is there that they ſhould not ſhew as willing a Mind to give, as receive this *Obſervance* and *Veneration*, in all matters that are equitable and juſt? And I am perſuaded that there are few of *thoſe Perſons* who would *evade* a compliance with the Advice of their Superiors in this particular, but would be apt to reſent the *like repulſe* from other Men, were *they advanc'd* to ſo high a Station as would qualifie them for *recommending* it themſelves. They would I believe be apt to think that there was but little either of *Modeſty*, *Juſtice*, or *Ingenuity* in ſuch behaviour

behaviour towards them; as little indeed as if the *Dean* of a *Cathedral* ſhould acquaint his *Quire*, that ſuch a *New Anthem* he thought might very properly be Sung, and they, notwithſtanding, ſhould Tune their Voices to an *old One*, and tell him that they thought themſelves more capable of judging what was fit to be Sung than he. Nor can I think that the Patrons of this Work are any more culpable for encourageing it, than a *Dean* would be for Deſigning a *New Anthem*; nor the Promoters of it any more to blame, than the *Quire* would be had they chearfully obey'd him.

For theſe Reaſons it was that a perſon of Honour in this Nation, living in a Pariſh where the Biſhops *Recommendation* came to the Miniſter, and finding it neglected, ſpoke to his Paſtor to this effect. Sir, *How can you expect that your Pariſhioners ſhould pay a due reſpect to you; when you pay ſo little to your King, and your Dioceſan? Or, readily comply with that Advice that you give, when you hearken ſo little to that which is ſent you by your Superiors?* And for this Reaſon it is that ſo many Reverend and Devout Perſons are heartily diſpos'd towards the promoting this Deſign, becauſe they are loath to expoſe the Authority of

their Superiors to contempt, which they judge they muſt incur by a careleſs or violent Oppoſition to it. And which they fancy would amount to little leſs than this, *viz.*

When their Lordſhips tell them, *they cannot do no leſs than wiſh a good Succeſs to this Royal Indulgence*; ſhould they contemn it, it would be in effect to tell their Lordſhips, *nor we do leſs than wiſh it no Succeſs at all*. When their Lordſhips ſay, *they find it a Work done with ſo much Judgment and Ingenuity*. Should theſe decry and run it down, it would look as if they ſhould anſwer, *we could never find out where either the Judgment or Ingenuity lay*. And when the Biſhops affirm, *that they are perſuaded it may take off that unhappy Objection which has hitherto lain againſt the Singing Pſalms*. Should theſe Men after this make uſe of the *Old Ones*, would it not be to tell the World, *that they think the Objection is very frivolous, and the* Old Pſalms *are a laudable part of our Devotion?*

Thus they argue for their juſt compliance, and ſhould they be of a contrary Opinion, this would be to magnifie their *own Judgment* in Oppoſition to *that* of their

Superiors,

Superiors. Whereas the tender Regard and Veneration they have for the Reputation and Advice of their *Eccleſiaſtical Governours*, and the fear of expoſing their Counſels to contempt, eſpecially in an Age ſo licentious and wild as this, binds them within the Rules of a filial Obedience, and ingages them not to be too remiſs in paying Honour, to whom ſuch Honour is due. This therefore ſhall ſerve for the firſt Argument I have choſen for the Uſe of *theſe Pſalms*, being drawn from *Reaſon*, which is always willing to *ſupport Government*, to pay a *due reſpect* to Superiors, and a *chearful complyance* to their good Advice.

The Second Argument I propos'd to inſiſt upon, for Vindicating the Deſign of the Patrons and Promoters of this Work of introducing it into the Churches, was deriv'd from the *Conformity of it to the Conſtitutions of our Church, and the Authority of Convocations.* And ſo it plainly appears in as much as it is allow'd of by the *King*, and recommeded by the *Biſhops.* For in the *Rubrick* before the Sentence at the Offertory are theſe Words; *And nothing ſhall be proclaim'd, or publiſh'd in the Church during the time of Divine Service, but by the Miniſter; nor by him any thing, but what is preſcrib'd in the*

the Rules of this Book, or enjoyn'd by the King, or the Ordinary of the place. Where by the way, thus much we may obſerve, that no *Clark of a Pariſh* can Sing in the Church, but as he is directed by his Miniſter, and as he Acts as his Deputy.

But againſt the ſtrength of this *Rubrick* I fore-ſee you may thus argue; That this *New Verſion* is neither *enjoyn'd* by the *King*, nor the *Ordinary of the Place*, as the *Rubrick* ſpecifies, and therefore it can receive no Countenance or Authority from thence. And ſo far I confeſs the Objection ſeems to be valid; but yet, tho' neither the *King*, nor the *Ordinary* literally *enjoyn*, yet they *allow* and *recommend* theſe *Pſalms*, and that *Rubrick* which impowers them to *enjoyn*, does much more impower them to *allow* and *recommend*; for, *Omne majus* in this caſe *includit minus.* And tho' 'tis true, I confeſs, that by this Authority theſe *Pſalms* are not *enjoyn'd* to be Sung. Yet by the Authority of this Rubrick *none elſe* can be Sung, becauſe none elſe are expreſly *allow'd* of and *recommended* by the *King*, and the *Ordinary*.

Now we muſt remember that the *Rubrick* contains in it the *Power* and *Force* both of a *Convocation* and an *Act of Parliament*, becauſe it is Eſtabliſh'd by *both their Authorities.*

rities. And tho' in its Original it was only a Canon, yet was it confirm'd as a Law: And therefore this *Verſion* coming abroad, *recommended* by the *Authority of this Rubrick*, which *impowers* both the *King* and the *Ordinary* not only to *enjoyn*, but much more to *allow* and *recommend*, comes abroad ſtampt with the *Approbation* both of *Convocation* and *Act of Parliament.* And he ſeems to vacat *both their Authorities* who *oppoſes* that Encouragement which it has already receiv'd from *His Majeſty* and the *Biſhops*; and endeavours to enervate all their Efficacy and Strength by rendring them uſeleſs and inſignificant. And ſince it has been thought fit that the Perſons Conſtituting that Learned Body of the *Convocation* ſhould have their Vote for approving at leaſt what was fit to be us'd in the ſeveral Parts of the *Publick Service*; and ſince this very *Society*, have by their own voluntary Conſent *allow'd* that the *King* or the *Biſhops*, may *enjoyn*, or *recommend* what is fit, or decent upon occaſion; whoever therefore it is that *contradicts this Authority* which they have freely *conſented* ſhould be *veſted* in the *King* and the *Biſhops*, ſeems directly to *oppoſe* the Power of that *Sacred Body*, and to be a *direct Enemy* to the *Rights* and *Priviledges* of a *Convocation.* Beſides, By

By vertue of that *Authority* which is *veſted* in our *Kings*, K. *James* the I. Iſſued out his Royal Commiſſion for that *New Tranſlation of the Bible*, which is now daily read in Churches. Nor can I find that ever any *Convocation* ſince that time have thought that Commiſſion an *Infringement* of their *Rights* and *Liberties*, but rather an Allowance and a ſign of the Ratification of them. And certainly it is none of the leaſt Honours and Felicities that our *Convocations* have reaſon to boaſt of, when *Kings* are pleas'd thus to act by their *Canons*, and to be directed by their *Conſtitutions*; ſo making good the *Prophetick Character* given of them, that they ſhould be *nurſing Fathers of the Church*, Iſa. 49. 23. If then the preſent *Verſion* of the *Bible* be thought fit to be uſed upon all occaſions in our *Churches*, *Chappels*, and *Congregations*, by the *Authority* of the *King* which is backt by that of *Act of Parliament* and *Convocation*; I can ſee no reaſon why *the ſame Authority* ſhould not interpoſe, and be allow'd of, which has appear'd in the *Approbation* of this *New Tranſlation of the Pſalms*. And as for *that Verſion* which has hitherto been uſed, it never found that *Encouragement* from any perſons *legally veſted* with Authority in ſpirituals,

spirituals, that *this new one* has been *favour'd with*, no not from a *Convocation* it self, and for the rest of the *late ones* they cannot pretend to it. And the silence of so many *Convocations* since the Reformation is so far from being an Argument for the *Old One*, that on the contrary it is a presumptive Evidence, that that Religious Assembly thought it their Prudence not to interpose their Influences, in *encouraging* such a thing as in their Opinion did *not deserve it*. Whoever therefore it is that *opposes* that *Authority* which the *New Translation* has obtain'd, seems plainly to deprive the *Convocation* of those Signal *Honours* and *Immunities* appertaining to them, which the *Parliament* has been pleas'd to confirm, and the *King* and the *Bishops* are pleas'd to Act by, who have the executive Power, of those Laws and Constitutions which the other fram'd, confer'd on them. As appears in that Order which was given by King *Charles* II. for using the three Forms of Prayer, which are annext to the Common-Prayer-Book.

CHARLES *R.*

Our Will and Pleasure is, That these three Forms of Prayer, and Service made for the 5*th. of* November, *the* 30*th. of* January,

and the 29*th. of* May, *be faithfully Printed and Publiſh'd, and for the future annext to the Book of Common-Prayer, and Liturgy of the Church of* England, *to be uſed yearly on the ſaid Days in all Cathedral and Collegiate Churches and Chappels, in all Chappels, Colleges and Halls within both our Univerſities, and of our Colledges of* Eaton *and* Wincheſter, *and in all Pariſh Churches and Chappels, within our Kingdom of* England, *Dominion of* Wales, *and Town of* Berwick *upon* Tweed.

Given at our Court at Whitehall, *the* 2d *day of* May, *in the* 14th *Year of our Reign.*

By His Majeſty's Command.

Edw. Nicholas.

And what is more obſervable, *theſe very Forms* were, with ſuch *Alterations* as were then neceſſary, receiv'd and us'd in the Church, by virtue of *a like Order* from the late Queen of ever bleſſed Memory. *For the Right that is attributed by our Laws to our Kings, is lodged in the Conſtitution of our common Laws, and is an Original Contract between the King and the Eſtates of this Realm, and that upon a civil Incorporation of the Church, and its Powers and Ordinances into the Civil State and Secular Authority.* Municip. Eccleſ. p. 136. But

But still you'l say, that tho' by this *Rubrick*, which I lately mention'd, the Use of *any Psalms* but the *New Ones* is forbid, because *they only* are approv'd of, and by *Authority recommended*; yet are we not *enjoyn'd* to Sing these publickly, and therefore it is at our liberty to forbear in our Churches all Psalmody, if we please. But in Answer to this, I only desire that that *solemn Ingagement* which was made to the *Bishop* at the Time of *Ordination* may be consider'd. For then the *Bishop* asks the Person that is to be ordain'd Priest this Question. *Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the Charge and Government over you; following with a good Mind and Will their godly Admonitions, and submitting your self to their godly Judgments?* Answ. *I will do so, God being my helper.* Where it is plain, that the Priest obliges himself by a *Solemn* and *formal Promise, reverently to obey his Ordinary, and submit himself to his godly Judgment.* therefore if any one reject this *New Translation of the Psalms recommended* to him by his *Bishop*, I cannot see how he can avoid the Censure of casting a *scandalous Reproach* upon the *godly Judgment of his Ordinary*, and palpably *violating* that *religious obligation* which he

ſolemnly enter'd into at the *time of his Ordination*, before the Biſhop, the Prieſts, and all the Congregation. But I fancy the Perſons are but few who will be ſo hardy againſt their own Conſcience, and *cancel* all that *Veneration* which is due both to their *Dioceſan* and themſelves, *if they hope that God ſhould be their Helper.*

However it is apparent that the Uſe of this *New Verſion* is *conformable* to the *Conſtitution of our Church*, which lays upon all her Sons a very *ſtrict Ingagement* of acting ſuitably to her pious Intentions. And therefore thoſe that encourage and promote it, tell us this in their own vindication; that till a *civil complyance* with our Governors muſt paſs for an inſtance of *factious Obedience*, and the *Obſervance* of the Conſtitutions of the Church, and the *Authority of Convocations* in a thing lawful and commendable, is *Uncanonical.* Till it be prov'd that the *Governours* in *Church* and *State*, have *countenanc'd* a thing *impious* or *unlawful*, or have *recommended* a thing for which they had no juſt Authority, this *New Tranſlation* cannot eaſily be *rejected* by them.

2. And they juſtly think it cannot be inveterately oppos'd by any, unleſs it be by ſome few perſons who may *envy the production*,

m, becauſe *it is not their own*, or becauſe it has met with *ſuch good Succeſs*; or thoſe that are *prejudic'd* againſt the *Royal Allowance*, becauſe *William R.* is on the Front of it; or ſuch as look upon the *recommendatory Letter of a Dioceſan*, as only a meer matter of Form; or laſtly thoſe who are ſuch zealous Admirers of Antiquity, that they will object againſt any thing, barely for its being New.

The third Argument for the reception of the *New Pſalms*, is, *That they are ſubſervient to the advancement of Piety and Devotion.* And this ariſes from the genuine Excellence and Compoſure of this *New Verſion*, which by many degrees ſurpaſſes the *Old*. But if any will vindicate the *Old*, and think them preferable to theſe, their Judgment, it ſeems, runs quite counter to that of the *Government*, which would never have thought fit to *encourage* this *New Verſion*, had it not eſteem'd it far Superiour. And that the Wiſdom of the *Government* was not herein, if any one imagin it, miſtaken, I appeal to the Senſe of all Mankind, who will pleaſe (as the Patrons and Promoters of *this Verſion* have done) impartially to peruſe and compare them; and I could eaſily make appear by ſeveral Inſtances taken from ſuch *Old Pſalms*

Psalms as are esteem'd the most *unexceptionable* among them: But I rather choose to cast a Veil upon their Infirmities, and since they formerly liv'd in some Repute, to let them die without exposing their weaknesses.

Whereas in the *Translation* which is *recommended*, we commonly find such devout and shining Sense, as makes them fit to be Sung in the *Beauty of Holiness*; such heavenly Expressions, as are apt to inflame and inspire the Soul, and raise it to *David's* seraphick pitch; and with such a mixture of Majestick Gravity, as fully represents the sacred *Genius* of the *Royal Prophet*. And certainly such a spirit of Piety, and admirable variety of pathetick Devotion runs through the Body of *these Psalms*, that tho' they were not hallow'd by a *solemn Dedication* to the Use and Service of the Church, yet would they demand a very religious veneration from us upon the account of that abundant Matter which they plentifully supply for all the Exigences and Occasions of a Family, or a Closet Devotion. However, as the best of Men are not free from obloquy and aspersion; so neither are the best performances exempt from Cavils and Objections. And therefore notwithstanding all the *Encouragement* and *Applause* which *this Version* has met with

from

from ſo many perſons eminent for their Learning, Piety, and Ingenuity, yet ſtill there are ſome few ſcruples rais'd againſt it, which I intend in the next place to conſider.

Firſt, they ſay, Theſe *New Pſalms* are too Poetical, and yet I am certain that none of them are more Poetical, than the *Original* or have bolder Expreſſions, or more lofty and exalted Metaphors, or more lively Flights of Fancy than thoſe of *David*; as for Inſtance,

Pſa. 18. v. 10. דויא עלי־כנפי־רוח *he did fly upon the Wings of the Wind.*

Pſ. 65. v. 14. ועמקים יעטפו בר יתרועעו אף ישירו *the Vallies alſo are covered over with corn, they ſhout for joy, they alſo Sing.*

Pſa. 98. v. 8. נהרות ימחאו כף *let the Floods clap their hands*, in the Greek it is κροτησάτωσαν οἱ ποταμοὶ χεῖρα, *let the Sea be moved.*

Pſ. 114. v. 3. הים ראה וינס *the Sea ſaw and fled.* v. 4. ההרים רקדו כאלים גבעות כבני צאן *the Mountains skipped like Rams, and the little Hills like Lambs*; or as the Septuagint Verſion has it, ὡς ἀρνία προβάτων, *as the Lambs of Sheep*; which indeed comes nearer the Hebraiſm *the Children of Sheep.*

The next Objection is, That the common People do not underſtand them. But certainly they are as *intelligible* as the

obſolete

obſolete and *improper* expreſſions of *Sternhold* and *Hopkins*. And if ſome Parts are obſcure, is not the *Proſe Tranſlation* ſo too? Otherwiſe what need was there of ſo many learned Commentators to explain it? And yet, this I am ſure of, that this *new Verſion* is in many Places more intelligible than the *Proſe*, and may ſerve for a good *Comment* upon it. As for Inſtance, *Pſ.* 119. *ver.* 83. in the Proſe it is, *I am become like a bottle the Smoke.* In the Verſion,

My Skin like ſhrivel'd Parchment ſhews,
which long in Smoke is ſet.

Becauſe in the Eaſtern Countries, before the Invention of Glaſs, their Bottles were made of Skins, and dried in the Smoke. *Pſ.* 12. *v.* 8. The Proſe is thus, *The wicked walk on every ſide, when the vileſt men are exalted.* Which the Verſion renders much more intelligible in explaining *the walking aſide of the wicked men*, by [not knowing which way to fly] and *the vileſt men*, by [ſuch as they deſpis'd and Vex'd.]

Then ſhall the Wicked be perplex'd,
Nor know which way to fly;

When

When thoſe whom they deſpis'd and vex'd,
Shall be advanc'd on high.

Pſa. 108. v. 9. The *Proſe* runs thus, Moab *is my Waſhpot over* Edom *will I caſt out my Shooe.* Upon which the *Verſion* is a clear Comment in theſe words,

Moab *I'll make my ſervile Drudge,*
On vanquiſht Edom *tread.*

And in ſeveral places where the Senſe in the *Proſe* is very obſcure by ſeeming broken and unconnected, *this* takes care to render it more plain, by maintaining the Connexion. And if any one will argue either that the *Old Pſalms* expreſs the Difficulties more clearly than theſe, or that in the main they come nearer to the Original, I am certain that the Original muſt then abound with great Improprieties of Speech, and in many places with very little Senſe.

But if the Vulgar muſt needs decide in this matter, and the Affairs in this World muſt be abſolutely regulated by them, is not this to Vote for the Feet that they ſhould dictate to the Head? To make a Mans ſelf a Servant to thoſe who ſhould look upon him to be their Maſter, Is not

not this to appoint *Ignorance* the Judge of *Sciences*? And to comply with the unreaſonable Demands of Inferiours, the better to evade thoſe juſt Regards which we owe to our Superiours.

Pſalmody, when it is celebrated with that Decency both in Words and Actions, which ſo ſolemn a Part of Worſhip does require, is in it ſelf very heavenly; and as it is fed with that Celeſtial Fire which is darted from above, ſo 'tis always reſtleſs and impatient till it aſcends thither again. Upon this Account it has ingratiated it ſelf ſo much with the Reformation, not only here in *England*, but in *France*, as that the *French* King jealous of that Piety and Devotion which it foſtered in the *Hugonots*, publiſhed a Prohibition of it (as I am inform'd) with very ſevere Penalties. Nay, to ſhew what Influence this *Pſalmody* daily had upon his other Subjects the Romaniſts, he was forc'd to countenance and encourage the Uſe of profane Songs and Ballads, the better to countermine that noble and heavenly Exerciſe. And therefore notwithſtanding the Weakneſs and Imperfection of the *old Verſion*, the Benefits which formerly roſe to the Church from it, have been, I confeſs, conſiderable.

But

But ſince the numerous Defects of it are now grown ſo obvious that they are diſcovered by every weak Eye, and diſliked by the moſt common Judgment: Since the moſt ordinary Capacity can diſcern them, and the Vulgar themſelves have now found out the Meanneſs of the Expreſſions, and converted them into Proverbs of Contempt to our Service, methinks we ſhould ſcarce be ſo tenacious of them, were we truly tender of the *Honour of our Church*, and conſider'd with what ſingular Veneration, and profound Reſpect the awful Majeſty of Heaven and Earth ſhould be approach'd.

For this Reaſon it was that the Reverend Dr. *Burnet*, now Lord Biſhop of *Salisbury*, ſpeaking of the *Old Verſion*, gives it this Character in his Hiſtory of the Reformation. *But as the Poetry then was low, and not rais'd to that juſtneſs to which it is now brought; ſo this Work, which then might paſs for a tolerable Compoſure, has not been ſince that time ſo review'd or chang'd, as perhaps the thing requir'd: Hence it is that this part of* Divine Worſhip, *by the meanneſs of the Verſe, has not maintain'd its due Eſteem.*

From whence we may obſerve how this *Judicious Hiſtorian* (tho' ſo long ago) agree'd

with his Brethren the *Reverend Biſhops*, that there was a neceſſity of a *New and better Verſion*, in order to reſcue that part of *Divine Service* from that contempt which in the Opinion of this *Learned* Prelate it then lay under.

From hence likewiſe it is, that ſeveral Ingenious Perſons, who are well diſpos'd to the *Liturgy of our Church*, yet frequently *abſent* themſelves from it, in Honour to Almighty God, becauſe it is rather a *Contempt*, they ſay, than a *Reſpect*, to pay their Homage, directly contrary to what his Holy Word preſcribes, both in *Pſalm* 47. 7. *Sing ye praiſes with underſtanding.* And 1 *Cor.* 14. 15. *I will Sing with the Spirit, and I will Sing with the Underſtanding alſo.* So that if our Zeal be never ſo warm, and our Spirits be never ſo active in Devotion, yet if this noble part the Underſtanding be wanting, the ſacrifice will be very lame and imperfect, and unacceptable unto him, who requires the Homage, not only of the Heart, but of the Head too.

And hence likewiſe it is, that ſeveral ſenſible Perſons are aw'd into Silence at the *ſinging* ſuch Expreſſions in the *old Pſalms*, as would directly lead them into that Error which *Solomon* warns them to avoid in the Houſe

of God, and would cauſe them *to give the Sacrifice of Fools. Eccleſ.* 5. 1. Which how raſhly ſoever other ignorant Perſons pronounce, and make bold with the Almighty, by ſuch improper and fooliſh Phraſes; yet they infallibly incurr his Diſpleaſure by it, they affront him to his very Face, and *conſider not that they do evil*, as the Wiſe Man tells them in the ſame Place. And I am confident that ſhould any Miniſter addreſs himſelf to his *Congregation* in ſuch Language as may be met with in the *old Verſion*, which I am too tender to inſtance in, that the Auditors would not only think it time ill ſpent to hearken to him, but likewiſe conclude that his Deſign was nothing elſe but plain Abuſe.

And is it fit that this ſhould be retained as a proper Oblation to the Almighty Majeſty of Heaven and Earth? Muſt the meaneſt of our Services be grateful unto him, who requires the very choiceſt from us? And will he be ſo tame and weak, as to delight in that, which any Man of common Ingenuity would contemn? But offer it unto thy Governour, and ſee whether he will accept of it; as the Prophet very fitly expoſtulated upon

upon ſuch an Occaſion, *Mal.* 1. 8. *And if ye offer the blind for ſacrifice, is it not evil? and if ye offer the lame and ſick, is it not evil? Offer it now to thy Governour, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of Hoſts?* Nothing leſs than the moſt perfect Oblations that we have to offer are valuable in the Sight of this Univerſal and Omnipreſent Sovereign, and he that offers him the Affection of the Heart, and retains the bright Faculty of the Underſtanding, offers him the *blind* in the very worſt Senſe.

But beſides the many *obvious Abſurdities*, there is another great Error in *Sternhold* and *Hopkins*, which no Art can rectifie, unleſs by a wonderful *Metempſychoſis* a new Soul and Spirit were diffus'd throughout the whole Compoſure; And it is this; the very *ſame low Stile and Genius* runs throughout the whole Work, and are no more *rais'd* at a *Pſalm of Triumph and Exultation*, than they are at a *Pſalm of Mourning and Diſtreſs*. And both the 18 and 51, the 89 and the 119 *Pſalms*, with many more, which are ſo vaſtly *different* in their Majeſty and Humility, are writ in the very *ſame* poor and

and lifeleſs Strains in the *old Tranſlation*. And yet theſe Pſalms in the Original are compos'd in as *various a Stile*, and *Diverſity of Thought*, as the lofty Expreſſions of the Prophet *Iſaiah*, and the plain ones of the Prophet *Amos*. And therefore, to *dreſs* theſe Pſalms in the *ſame* common Garb of Speech, is altogether as abſurd, as for a Painter, who deſign'd to give us a Portraiture of King *David*, to repreſent him in the *ſame* mean Appearance, when he was ſeated upon the Throne of *Iſrael*, as when he was feeding his Father's Sheep. This would be as abſurd, as to confound the Scepter and the Paſtoral Crook, his Shepherd's Garments and his Robes of State. Which Incongruities, as they are none of the leaſt, ſo the New Tranſlators have endeavour'd to avoid them; and as for ſuch Pſalms as relate the Proſperity of the Church or State, thoſe they have attempted to fill with Life and Spirit, and have given them an Air of Joy and Triumph. But ſuch as were compos'd on Occaſions of any publick or private Calamities, or are Matter of plain Precept, there their Expreſſions are familiar and decent, and the Lines are temper'd with doleful Words and melancholy

choly Accents, which is a noble and difficult Piece of Work, that none but a perfect Maſter of Verſe can conquer and accompliſh. And, without which, none can ever pretend to a juſt *Tranſlation* of *David's* Pſalms.

Since then the *Reaſon* of the thing, and the *Rubrick* of our Church, *encourage* the Uſe of this *new Verſion*; ſince the *higheſt Powers* in *Church* and *State* acknowledge the Uſefulneſs of it in Publick, and the *ſolemn Ingagement of obeying the godly Admonition of the Dioceſan*, loudly calls for a Compliance herein; if People will ſtill refuſe to *conform* under *all theſe Ingagements*, what a mighty Scandal may it prove to the pious and ingenious Diſſenter! And how may it ſeem to *juſtifie* his not *conforming* with us! who being well convinc'd of the *Uſefulneſs* of *Pſalmody*, might otherwiſe perhaps be brought to join with us in this part of our Devotion, if he found *that* perform'd as our *reaſonable Service*, and *our ſelves conformable* to the pious Judgment of our *Superiours*.

And then as to the profane and profligate Part of this World, how can we expect from them a *Reformation* in their

their *Morals*, when they see us so loath to make the least *Reformation* in our *Sence*? How can we blame them for their ill *Customs*, when they find us so *tenacious* of ours.

Till therefore the Nature of our Language is *tarnished* again with its *ancient Barbarities*, and the Politeness of the Age is *sully'd* with an untractable Obstinacy and Perverseness; till Men have *unlearnt* their Sentiments of good Sence, and lost their Affections for fit and decent Expressions in God's Service, the *Old Translation*, tho' formerly they may have well deserv'd, may take their Repose, and then be allow'd to flourish again.

FINIS.

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